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ABSTRACT

This reader is intended for use in a bilingual education setting and is geared towards students who are competent speakers of Gwitch'in Athabaskan with knowledge of the writing system. The fifth in a series of six booklets, it presents two mythic and ethnographic accounts of Athabaskan life at time of first contact: "The Moose Among the Chandalar People" and "A Story of Mysterious Sounds." An English translation is included. (AMH)

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SAPIR JOHN HAA GOOGWANDAK

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Katherine Peter neeyadąątł'oo

Jii dęhtły'aa t'ee dinjıi
zhuh ginjik tr'adantł'oo
tr'iłtsąįį t'inchy'aa.

Jii gwitr'it jii nąįį k'iighai'
tr'adąąłtł'oo National Endowment for
the Humanities.

SAPIR-FREDSON STORIES 5

edited and retranscribed by
Katherine Peter

Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99701

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Gwich'in Athabaskan

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INTRODUCTION

Jii gwandak kwaii t'ee John Fredson, Sapir ts'a' Ɣihteedeeyiinlii t'inchy'aa. John Arctic Village gwa'an vagwanlii 1891 dai'. Oonduk nankak "University of the South" Sewanee, Tennessee hee gooltin. 1945 dai' Gwichyaa Zhee geeghaii gwa'an vakwaa. Edward Sapir aii ginjii eenjit gwitr'it t'agwah'in nilii. Sapir aii dinjii gwandaii, nihɣehts'i' gwandaii gogwaa'ee gwats'a' k'eegwaadhat. Canada Ottawa gwa'an.

1923 dai' John yats'a' jii gwandak kwaii ɣihteediinlii t'inchy'aa.

Jii dehtɣy'aa kwaii 50 years gahkhyuk needarantɣ'oo kwaa. 1973-74 dai' Katherine Peter neeyidaahtɣ'oo U of A dinjii zhu' dehtɣy'aa tr'adantɣ'oo izhik. John aii izhik dai' ginkhii gwiky'aa danahotɣ'oo t'inchy'aa. Gwintsal gwirii ch'ijuk neeradaahtɣ'oo.

DINJIK NEETS'AII GWA'AN

Dinjik khyik eenjit naraarii goo khaiits'a' ch'andaa gwinzii. Khaiits'a' hee vik'eh gwanlii gwiizhik chan nilan-keehaa'oo ts'a' tr'aahkhwaii vagwantrii kwaa. Khaii vankee naraarii hee tr'ikhyit gwiink'oo ts'a' gwiizhik chan zhah gwanlii ts'a' vagwantrii. Daii chan chuu k'iihaa gwanlii ts'a' vankee naroorii ts'a' t'oonchy'aa kwaa. Gwiizhik chan daii hee digii ts'a' vik'eh kwaa. Jyaa tthak doonchy'aa geh'an khaiits'a' gwidiitsik gwandaa gwirii dinjik oankee naraarii gwinzii.

Dinjik eenjit naraarii gwintsal t'ee ree vagwantii niiyit gwats'a' dhichii googaa ch'iitth'ak. Ndee nizii di'ii. Niiyit hee googaa danahtsan. Nadanaah'ik gaa hee danahtsik diniitth'ak gaa hee gwa'an tr'ahak. Jyaa dinchy'aa geh'an nihkhan tr'aahkhok kwaa. Vankee naraarii hee vach'ah k'it gwinzii tr'agoonyaa gwirii vankee rihii'oo. K'ahjik gwa'an k'aii gwanlii hee kogoodlii. Vankee rihii'oo goo vik'ih k'eejit gwankarantii. Nahgwan dai' ch'in'al ji' dhitrya' ji' kwaii haa datthak vankee ragwaah'in. Khaiits'a'

ch'ankee naraarii ch'andaa gwinzii izhik hee shroonchy'aa. Vankee gach'aratan ch'igeechan haa dachan k'aa gach'aratan izhik ch'izhir ch'izhii dinjik t'inyaa yindhan ts'a' diits'a' hahak. Diits'a' ahaa gwiizhik tr'aahk'ee. Dinjii tr'inlii diiky'aandak gaa hee diits'ii gwan'an tr'ashraahkhak. Ch'izhii dinjik t'inyaa ɣii ji' dizhuu eh'an niɣigahaaghok. Geetak hee niɣagaadzee ts'a' khyu' digiji' nihts'an tr'eegin'aii ts'a' hehɣee gahchik. Ch'izhir niɣoankee ch'ahaa'oo dai' drin deetit neekwaii gogwahkhyuk ɣaa ch'a'aa

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kwaa. Dizhuu lar' ahtsik dąį' zhik nijin ɣashr gwaatsan googaa nan hadangaa. Jyaa dii'in niɣoankee tr'ah'oo gwiizhik vik'ii chan gwanlįį neeran'ee chan vagwantrii kwaa gwiizhik chan gwiink'oo kwaa haa datthak dinjik eenjit naraarii gwinzįį tr'aragwahnyaa. Dinjik khaiits'a' tr'aahkhok dąį' zhyąą haradant'aa ts'a' zhat aharoonyaa. Vakak vadhah deerahchaa ts'a' vakak chan k'aiich'ii igwinirahtthak nin ji' k'aiich'ii ahtr'aii yahchaa ahąąjat eenjit. Khaii gwanlįį dąį' zhah vakat deeradhak. Jii kak chan

igwinirahtthak. Dinjik nitsii ts'a' neerahahchik ɣi'haa vagwantrii. Geetak hee vadhoo neekwaii ɣi'haa dachanvaɣ nidii ch'ihɣak nilii. Geetak hee gwiidlan akoo tr'aɣ gwanlii gwa'an veerinjyaa dai' vee gwitr'it gwintsii ragwahtsii. Khaii ɣaii haa veerinjyaa gogwantrii goo shin at'oohju' it'ee vach'agwadhan kwaa tɣ'oo hanshyaa tee hee k'ii gwanlii gwiizhik diik'at teegwihiiɣkhyaa gwiizhik neetsirahadaadhak ɣyaa shroonchy'aa. Daii k'ii gwanlii gwiizhik diighwaa nidii gwiizhik geedzaiihak gwats'an tr'eerahchii tthak

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gwitr'it t'oonchy'aa. Geetak hee dinjik neerahahchik vagwantrii ts'a' zhyaa vaghaih nirinjik. Dinjik ik'eerahdak chan gwigwitr'it gwanlii. Khaiits'a' tth'aii gwiindhaa gwiizhik tr'aahkhok dai' haradant'aa ts'a' tr'ahgaii. Ch'agaih zhee veenjit ragwahtsik izhik vit'ee tr'igwiiɣk'a' ts'a' tr'ahgaii vizhee vik'eh kwaii haa tthak gwinzii k'eerahtii. Dinjik agaii tɣ'ee nilii ghwah tr'aghan ts'a' tsiik'it gwizhit rilii. Geetak hee dehtsii zhit deerahɣii. Dzaa hee khaii gwiyeet'ii gwinzii ts'a' nin ts'i'

tr'itsii ts'a' veeɁeerahinjik ts'a'

gehndaa dinjik tr'aahkhok chan gwik'it

t'arah'in. Khaii gwanlii dai'

tr'ahgaii kwaa tr'ikhyit gwiink'oo

ts'a' daii shin haa khaiits'a' gwiindhaa

dinjik tr'ahgaii gwik'it t'arah'in.

Dinjik gwilin geenjit nizii shih chan

nilii ch'ah chan nilii gaa k'eegwiichy'aa

gwit'ee gwaahchy'aa gwilin geenjit

nizii. Nilii gaih ch'ik'eh haa akaii

ch'izhee gwintɁ'oo nizii, neenahodlat

gaa tr'a'aa nizii leii vats'an

tr'ahtsii. Ch'ah niɁiijuk t'iichy'aa

vats'an gwanlii kwaiitryah dzir ik

kwaii haa vadhah ts'an rahtsii.

Tr'injaa naii gwitr'it gwintsii

jogwahtsii k'iighai' ch'adhah gadhoo

ts'a' chan giitthoo ch'adhah tr'ihchoo

chan ɣi'haa naraarii hee nizii. Ditsik

dhah ts'an tɣ'il aii vaa tr'aghat eenjit

veet'iǫwiindhan. Vyah tr'ahtsii dai'

dinjik dhah harahdant'ii ts'an gwirii

tr'ahtsii. K'iɣtai' tɣy'aa chan

yeenaadai' ch'adhah ts'an tr'ahtsii.

Jyaa darah'in ts'a' dinjik ɣi'haa rin

zhyaa vit'eegwaahchy'aa nilii.

Deenaadai' gwats'an tth'aii hee

niɣiijuk vik'eerahdak. Dinjik

tr'ahkhok dąį' ɂerahchik dinjii neekwąįį
nąįį naarii ji' aɂ dinjik dhɂhkhok kwaa
aii khyik nach'ahchii. Shrii t'ąąchy'ąą
nąįį naarii ji' juu kit nilįį aii shih
tr'iiɁkhwąįį jyaa darahah'yaa nyaa.
Khyik gaa gwiindaii ts'a' shih
nihteeraandaii. Dinjii iɁts'ik ch'anjaa
dinjii veenjit gwinzįį kwaii haa daathak
nihk'it shih ts'an rahtsii ch'igii tsyaa
nąįį yaajyaa kwaa. Giveenjit yiizųų
gooroonyaa ts'a' ch'anjaa nąįį rįį
ch'igii ajyaa. Ditsik zhee tr'iinin
nąįį tsyaa kwaii haa yaajyaa kwaa.
Veh'an khyų' tr'aagal varahnyaa ts'a'

dinjik aii juu veerahchik khyik

vaka'ahchy'aa. Ch'iki' ch'aghan ch'atoo

kwaii haa t'hak ahvir neech'ara'al tł'ee

nihłaa zhan ragwaandak geetak hee chan

ch'araadzaa. Ch'iki' chu' chan tr'iinin

naii yiinii kwaa jy-a dagwahtł'oo

gwirii dzaa nats'aa neets'aii dinjik

ik'eerahdak eerigiheekhyaa tr'ikhyit

vee gwitr'it gwintsii tr'agwahtsii k'it

t'oonchy'aa veenjit naraarii tsyaa

naii tr'inlii ts'a' dineenjit shroonchy'aa.

GWINZIH KWAA CH'IIHAACHIK GWANDAK

Ti'yaa ch'ihłoo łi'haa veetsin gwaachy'aa t'igwinyaa t'inchy'aa. Lidii ts'eet'it haa eenjit diihaa gwichyaa nehee. Izhik hee vaa t'igwinyaa rit'-aihnyaa. Gwichyaa ch'ookwat zhee goo'aii gwats'a' neekwaii tr'eheehaa gathee giihaa dohłii. Zhee gwats'a' geedaa ts'a' nilii ch'ik'eh kwaii haa geelyaa. Haa gwinzii ts'a' ts'ivii giitee niihaa kak digik'eiich'i' deegaadlii neeheegaii eenjit. Zhee gwats'a' hagilchi' ts'a' han neech'igiin'al tł'ee nach'aghoo. Gaahjil tth'aii yahkee kwaa gwiizhik

ti'yaa ch'aa chyaa k'it t'igwinyaa gwats'a' tr'eedaalnaii nyaa. Vaa k'eeyiidal naii aahtrat. "Gwinzii kwaa ch'iitth'ak. Gadoohjii!" gavahnyaa. Nikiigogwahjil gwiizhik at'oohju' it'ee ndaa deegwihiiɣjik. Ahtr'aii choo haa atr'al k'it t'igwinyaa. Nan chan daatrat k'it t'igwii'in. Atr'al k'it t'igwinyaa gwiyeedak tr'iyahshuu tr'aral tr'itree ɣaii yikii nin niɣijuk t'anhochy'a' niɣijuk chan haachik k'it t'igwinyaa tth'ak. Najat deegwidlii ti'yaa t'inyaa. Ch'ik'eh

eegwant'ai' deeraadlii chy'aa ts'i'

hiriihiłjil. Yaahga' k'ii'ee it'ee

łaa gook'aa ch'ah'oo k'it t'igwinyaa

gwiizhik dagakwaiitryaa googaa tł'an

zhan nee dich'igiłchaa kwaa ts'a'

digiciink'ee rii zhan neegiłchaa ts'a'

gwanaa gwichyaa gwats'a' ts'ii zhan

gohootil. "Ch'aagaii," garahnyaa

gwats'an gwichyaa gwats'a' niiyit

chy'aa giihaa kwaa ts'a' łehteegiinjil.

Gwichyaa gwinzii kwaa gigwiintth'ak

najat haa geegagwaandak goo juu dee

deegwinyaa t'igwinyaa gaaheendaii?

Gwichyaa niiyuk hee gaak'i' k'iinjik

neegihiijyaa geet'igiindhan kwaa geenjit. Neegohoojyaa kwaa goo' gook'ii tɣ'it googii goorinjaa kwaii haa deegiheen-jyaa. Ts'eet'it lidii haa gaa k'aiich'ii giiyankat jyaa teegwigwiɣjik tɣ'ee k'iinjik neegihoojil. It'ee lee gaajat ts'a' oondaa niɣigaa'in ts'a' gwirii neegeedaa. Zhik ch'igiintth'ak gwats'a' neegeedaa goo' doonchyaa zhat ɣat aii dai' ch'adai' zhat nɨjat nitsii goots'an dhidlit chy'aa gwik'it chan hee goozhit neech'andaii aanaii. Yee'at k'ii'an hee tr'agal gaahjil ts'a' zhik gaahaa gwiyee'ok niiyit

hee ʸihts'eegaajil. Gwigwich'ii k'ineeʂiidal goo ddhah khyuu gwak'an gwalat yee'at hach'ah'ee eneegąą'ak t'aagogwahnyaa ʸii. Juk ti'yąą geeneegwaandak googaa vizhit ch'andaii diizhee najat aadhak nyaa. Nan kak gwilii gwaatsyaa akoo goohaa nats'aa deegwiinya' ʸaa k'irigahʸii googwantrii.

They always hunt for moose, but it is best to hunt it in fall. In fall it is fat, and when it is in rut, it is not hard to kill. It is too hard to hunt it in winter when it is cold, and also it is hard to kill it in the snow. In spring there is a lot of water and mosquitoes, and game animals are not in condition. Also, in spring it has young, so it has no fat. Because of all these things, in fall when the leaves redden is the best time to hunt moose. Still, it is pretty difficult to kill moose. Though he is asleep, he hears things far away. He has good eyesight. Far off he smells us. As soon as he sees one, or gets the scent, or hears one, it flees away from the place. For this reason it is not often killed. One should only go to hunt for it where one believes there is good forage for it. It stays around streamlets where there are willows. One can find it by looking where it has recently eaten and defecated. In fall it is best and more pleasant to hunt it. To hunt it, one rubs two sticks against each other, or rubs a shoulder blade on a tree, and the bull moose thinks it is the sound of another moose and begins to go toward it. It goes to one and is shot. As soon as it realizes it is a man there, it starts to flee again. If it should be another moose making the sound, they begin to fight for the cow moose. Sometimes they hook their horns together and cannot separate them, and in that position they both perish. When bull moose are in rut, they do not eat for two weeks. When it scents cow moose urine, it tears up the ground where the scent is. When it is in rut, and fat, it is not hard to fool it; and also it is not cold, so that's why it's good to hunt moose then, they say. When a moose is killed in fall, it is just cut up and left there. Its skin is laid over it, and one puts up some object on a stick. This object dangles in the wind to scare off animals. One also puts a sign on top of this stick. Since a moose is so big, it is really hard to carry it around. Sometimes its hind legs alone make up two toboggan loads. When one goes to get it in steep, brushy country, it is real hard work. It's hard to go after it in winter, with dogs, but in summer it's even harder to go get it. The

mosquitoes are many in the tundra ("grass that is warty"); one steams all over with perspiration; one staggers about here and there; is that pleasant? The mosquitoes are many, and the dogs get their packs hooked in the brush, and one works hard to free them. Sometimes it is so hard to carry the moose around that one moves to it with one's family. It's hard to handle moose, too. In fall when it is still warm, when it is cut up, they dry it. They make a drying frame for it and build a fire under it to dry it. One takes good care of its marrow and fat. After the moose meat is dry, it is bundled and put into a cache in the ground. Sometimes they put it in a cache up off the ground. One caches it here for winter, well protected against animals, and with one's family,one moves on to where the next moose is killed and does it over again. In winter, they don't dry it, because it is so cold. In spring and summer, they dry it as they do in the fall. Moose is good for many things. It is food, it is also clothing, and it is good for many other useful things besides. Dried meat and fat tastes good, the marrow is very good, and they make pounded dried meat and many other good things to eat out of it. Clothing of different kinds is made from it--moccasins, mittens, and coats. The women work very hard tanning it, and also they smoke it. A big skin boat, too, is good for hunting. Out of young moose skin one can make snowshoe babiche if one wants. They used to make snares only from scraps of moose skin. Long ago, they made bowstrings too from moose skin. Thus, the moose is truly a very important, useful animal. Long ago, they used to make use of it in different ways. When one kills a moose, it is given away. If two men hunt, the one who doesn't make a kill always gets the moose. If a few men go hunting, the one who is the leader decides how the moose will be divided. Food is always neatly distributed from one person to another. Food is given equally to sick men, old people and well men. Young men to not eat the meat of young moose. They think it is bad for them, and is only for old people and children to eat. Children and young men do not eat the marrow of young moose because they say it will make it hard for them to run. The one to whom the moose is given always cooks it. He boils together the

head, the backbone, and the breastbone. After the people have eaten, they tell stories to each other, and sometimes they also dance. The children do not drink the gravy either. That's enough said about how the moose is handled here in the Chandalar country. It is a great deal of work to do it, but when we are young men, it is pleasant to hunt for it.

A STORY OF MYSTERIOUS SOUNDS

One time my father had a strange experience with funny sounds. He was making a trip with someone to Fort Yukon to get tea and tobacco. That's where the noise happened to him. There was a trading post at Ft. Yukon, and there they were spending the night. As they were going to the house in the town, they were carrying meat and fat. It was a nice evening, and they hung their belongings up to dry in the spruce tree under which they were sleeping. Since they were in a hurry to get to town, soon after they ate they curled up to sleep. Before it was daylight, my father was awakened by a sound like a continuous rumbling noise. He quickly touched his companion. "I hear something mysterious, something not good. You guys pray!" They quickly knelt, as the sound became louder up ahead. It sounded like the sound of the west wind approaching. The earth trembled too. There was a sound like rushing wind, and over that a whistling, and yells, and cries, and dogs barking, and all kinds of noises like different animals make. They were all fearful sounds, my father said. Leaving their precious fat up in the tree, they fled from the danger. It was getting closer--not very far away--almost up to them--now it sounded like it was right on top of them, it sounded like it was about to jump on them! Without even tying their moccasins, they grabbed their guns and fled as fast as they could away from the river and towards Ft. Yukon. They went all the way to Ft. Yukon from the place called "Something is White" without resting for the night. At Ft. Yukon they told about the terrible thing they had heard, but no one knew what it might have been. They stayed at

Ft. Yukon for a long time, because they didn't like the idea of going back. They didn't want to go back, but what would happen to the children and wives who had remained behind, waiting for them? After they had bought the tobacco and tea and things they had come for, they started back. So great was their fear that they went along in a line, keeping each other in sight. They were going back to the place where they had heard something, and their fear had become a part of them. As they approached the place, they saw smoke curling up, and fear fell on them again. They started to run off to one side of the place, and circled around it at a good distance. There they spent the night. Upon their return to the place where they lived, they learned that forest fires were burning along the range of mountains, and they had been fooled by their smoke. Even now, when my father tells about it, he feels awe and fear. Many things happen on this earth, and truly it is difficult to understand or explain them.